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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

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THREEPENCE.

Japan's Message to the Nations.

The Japanese have, by their recent military achievements, attracted to themselves the thoughtful attention of the civilized world, and the Western nations are now wanting to know what it is that has enabled this small race of simple, unobtrusive, nature-loving souls, when aroused by the instinct of self-preservation, to manifest such remarkable military strategy, organization and valour, to smite with swiftly delivered blows the Russian Goliath, and to destroy in a few months our European belief in Muscovite invincibility and in Oriental impotence.



This concentration of thought upon their ways and customs, their statesmanship, ideals and inner soul-life, may enable them to fulfil a great prophetic vocation compared with which their military exploits are but of trifling significance. For Japan's message to the Nations is one that may possibly prove of priceless value, and its delivery may yield the most beneficent results.

The revelation of her physical and spiritual culture, and her unique civilisation, that is now being made (by means of the numerous books and narratives descriptive of Japanese social life, which are finding a ready sale) is slowly but surely causing the scales to fall from the eyes of millions of intelligent thinkers in the West.

For so interesting are these accounts, that the more one reads the more one wants to read, and the more potent becomes the charm exercised by the story of this Nation which is *practising* the essentials of the Christianity which we *preach* and yet habitually *deny*.

Our materialistic Western civilization with its mental limitations, its spiritual and physical degeneracy, its gross carnal and brutal customs, its plutocratic luxury and hideous poverty, and its continuous social strife, is instinctively being weighed in the balances, and found wanting.

The great contrast between *their* ideals and *our* ideals, their culture and our culture, their skilful solution of most of life's problems and our own comparative failure in the presence of the same, is being rendered apparent; and we are being forced to confess that, notwithstanding all our boasting about our Western 'science,' our superior 'religious knowledge,' and our 'military power,' we need to sit at the feet of the Japanese and to learn many lessons concerning statesmanship, philosophy, education, ethics, and the art of living wisely and well.

With *us*, the desire for self-preservation, self-aggrandizement or self-indulgence is generally predominant, and we are not perturbed by the thought, if we ever conceive it, that the personal idol which most of us enshrine and worship is our *lower* or *physical* self. Our Western consciousness is, as far as the majority of us are concerned, limited to the *physical* plane, and in consequence of our mental horizon being thus bounded, an unseemly struggle after physical wealth and pleasure is everywhere apparent around us.

With *them*, the highest ideal is to deny, to sacrifice, to mortify, and to annihilate if possible, this lower-self altogether: and, consequently, Altruism predominates in place of Egoism.

And because they recognise that the *higher* or *spiritual* self is the only *real* one, that it is deathless, and that it can be developed and glorified by the deeds done in the body (which they regard as being but its temporary instrument) they are ready at any time to lay down their lives or their most cherished possessions for the sake of their country, their duty, their religious or social ideals, or their code of honour.

They regard their fellow-countrymen as one great family, whose general welfare concerns every individual unit of the same; and a genuine sense of Brotherhood obtains in place of the fierce competitive struggle which characterizes our Western life.

The hereditary warrior class of Japan (the Samurai) exhibit to the world a Spartan, ethical, and chivalrous culture of which any race might well be proud—a culture in the presence of which that of our Western aristocracies appears but as superficial, if not effeminate. The hardest muscular and mental training combined with the extremest frugality possess a positive charm for them; and they seem to cherish an ardent ambition to die for their country's welfare, which resembles the desire for martyrdom that animated the Christians of the first two centuries of our era.

And the trading and working classes also cultivate a physical and mental stamina which are unrivalled, whilst manifesting in their social life such gentleness, courtesy, love of hygiene, simplicity, artistic taste, patient endurance, and devotion to lofty and beautiful ideals, as are not to be found, thus combined, amongst any other race upon Earth.

And this altitude of national evolution and attainment has been made possible by the fact that from time immemorial they have, as a people, abstained from the carnal, blood-laden food which has constituted the staple diet of the decaying nations of the West. For dietetic purity and simplicity are indispensable as a basis of national and individual health, and unless this sound material foundation is laid, such cannot become manifest.

Their religious beliefs are found, when viewed with freedom from prejudice and with true spiritual insight, to be as worthy of our earnest investigation as are their social habits and ideals, for the fundamentals of the Japanese popular religion then appear to be almost identical with the fundamentals of genuine Christianity when disassociated from ecclesiastical dogmas and accretions.

The great test "By their fruits ye shall know them" is one which the Japanese and their religious teachers can well afford to face; and it will be to the advantage of the European nations if our legislators and our leaders in the realm of thought can be induced to lay aside their pre-conceptions, and to study with unprejudiced and truly enquiring minds the "Gospel according to Japan," as recorded by Lafcadio Hearn, H. Irving Hancock, Augusta M. Davidson, Douglas Sladen, and numerous other scribes.

In his charming book entitled "Kokoro" (Gay and Bird) Mr. Hearn gives many glimpses of the effect which has been exercised upon the national life by a general belief in Pre-existence, and the Law of Karma—both of which doctrines were either inferred or distinctly taught by Jesus. The following is one:—

"Were I to ask any reflecting Occidental, who had passed some years in the real living atmosphere of Buddhism, what fundamental idea especially differentiates Oriental modes of thinking from our own, I am sure he would answer: 'The Idea of Pre-existence.'"

It is this idea, more than any other, which permeates the whole mental being of the Far East. It is universal as the wash of the air: it colours every emotion; it influences, directly or indirectly, almost every act. Its symbols are perpetually visible, even in details of artistic decoration; and hourly, by day or night, some echoes of its language float uninvited to the ear. The utterances of the people—their household sayings, their proverbs, their pious or profane exclamations, their confessions of sorrow, hope, joy or despair—are all informed with it.

The term *ingwa* or *innen*—meaning Karma as inevitable retribution—comes naturally to every lip as an interpretation, as a consolation, or as a reproach. The peasant toiling up some steep road, and feeling the weight of his handcart straining every muscle, murmurs impatiently: 'Since this is *ingwa*, it must be suffered.' Servants

disputing, ask each other, 'By reason of what *ingwa* must I now dwell with such a one as you?' The incapable or vicious man is reproached with his *ingwa*; and the misfortunes of the wise or the virtuous are explained by the same Buddhist word. The law-breaker confesses his crime, saying: 'That which I did I knew to be wicked when doing; but my *ingwa* was stronger than my heart.'

Separated lovers seek death under the belief that their union in this life is banned by the results of their sins in a former one; and the victim of an injustice tries to allay his natural anger by the self assurance that he is expiating some forgotten fault which had to be expiated in the eternal order of things. . . . So likewise even the commonest references to a spiritual future imply the general creed of a spiritual past.

The mother warns her little ones at play about the effect of wrongdoing upon their future births, as the children of other parents. The pilgrim or the street-beggar accepts your alms with the prayer that your next birth may be fortunate. The aged *inkyō*, whose sight and hearing begin to fail, talks cheerily of the impending change that is to provide him with a fresh young body. And the expression *Yakusoku*, signifying the Buddhist idea of necessity; *mae no yo*, the last life; *akirame*, resignation; recur as frequently in Japanese common parlance as do the words 'right' and 'wrong' in English popular speech.

After long dwelling in this psychological medium, you find that it has penetrated your own thought, and has effected therein various changes. All concepts of life implied by the idea of pre-existence—all those beliefs which, however sympathetically studied, must at first have seemed more than strange to you—finally lose that curious or fantastic character with which novelty once invested them, and present themselves under a perfectly normal aspect. They explain so many things so well as even to look rational; and quite rational some assuredly are when measured by the scientific thought of the nineteenth century.

And to-day for the student of scientific psychology the idea of pre-existence passes out the realm of theory into the realm of fact, proving the Buddhist explanation of the universal mystery quite as plausible as any other. 'None but very hasty thinkers,' wrote the late Professor Huxley, 'will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying.'

Many authenticated instances are on record, in countries like Burmah and Japan—where popular total-abstinence from carnal food for many centuries has made possible a high development of the spiritual senses—of children giving the most conclusive evidence of remembrance concerning the details of their former earthly lives. In many cases the verification of their statements has corroborated the affirmation of their pre-existence and their knowledge of its conditions; and thus the popular belief has been confirmed.

The reverence and worship which the Japanese render to noble achievement and the spirit of beneficence and self-abnegation is beautifully illustrated by a narrative in Mr. Hearn's book entitled "Gleanings in Buddha Fields." It is, briefly, as follows:—

Hamaguchi, the Patriarch of a seaside village, had his small store of wealth invested in a large number of rice stacks which stood near his farmhouse on a high plateau some distance back from the sea. At the time of one of the great earthquakes, the water receded far from the coast on which the village of four hundred inhabitants was situate, and all the villagers wandered forth across the long stretch of seashore which was left bare, to explore the unfamiliar spaces of sand and rock. But none of them appeared to guess what the monstrous ebb signified. Hamaguchi, looking from his point of vantage, did, however, realise that the sea which had so mysteriously withdrawn itself *would come back*, and perhaps *very suddenly*. He wanted to save his people but could not get to them to warn them of their danger, and the only possible means that he perceived for getting them back to safety consisted in setting fire to his rice stacks, and thus promptly recalling

them by the sense of obligation which rests upon every villager to render service in case of a fire breaking out. He did not hesitate to destroy the savings of his lifetime, but fired his stacks, and the people came flocking back, and almost immediately after the last of them had reached the high ground, a huge tidal wave rushed in and devastated the whole coast and the village which stood on the low level.

The people realised the significance of his great act of self-sacrifice, and erected a shrine to his spirit, and the small temple still stands, bearing his name in front of it in Chinese text of gold, as a memento of his altruism.

Japanese Civilization.

We have heard much talk about the Europeanization of Japan, but it now seems more probable that growth of knowledge concerning the ideas and customs of our interesting allies will bring about to some extent a Japanization of Europe and America. For all who have lived with truly observant eyes in the Land of the Rising Sun, have the same story to tell, and it is one full of praise and admiration.

The Japanese seem to have discovered the art of living happy, healthful, simple and yet artistic lives, whilst escaping the cares and burdens which rob us of our peace in these Western lands. Emancipated from bondage to fashion, luxury, the keeping up of appearances, needless domestic cares, and the ills which result from incessant and costly eating and drinking, their earthly pilgrimage is characterized by a freedom, contentment and peace which are almost unknown in the West.

Regarding all material things as being but transient, most of them go through life in light marching order, as it were, and can almost put their impedimenta into a carpet bag. They can live in contentment on a few shillings a week, and thus they avoid the haunting fear of poverty.

The contrast between the conditions of East-end city life in Japan and in England, is revealed by a word picture in "Present Day Japan" (Augusta M. Davidson). After describing the quiet gaiety, politeness, and general aspect of human well-being that prevail, she gives the following sketch of a Japanese crowd:—

"For all the crowded street there was no noise, no jostling no distressful whistling, no shouting. They were all poor folk, to judge by their appearance, yet all were walking with an air of dignity and unassuming self-respect. . . . In the Japanese crowd everybody is clean, everybody is sober, and everybody ex-cruciatingly polite. . . . Everybody wishes to see what is going on, but nobody seems to wish to interfere with everybody doing the same; nobody pushes in front of anybody else, and there is no larking. Everybody seemed quite serious, but everybody was nevertheless continually smiling, laughing low and musically, talking quietly, and above all, bowing as low as the crowd would permit."

The problem of evolving Statesmanship of a very high order has also apparently been solved by the Mikado and his people. Efficiency—that element which Lord Rosebery and most other thoughtful persons admit to be the one thing that is so lacking in our own administration—seems to be a characteristic of the Civil as well as the Military service of Japan. No one can study their government, diplomacy, legislation or national life without coming to this conclusion.

The issue of an official instruction on February 10th, 1904, by the Head of the Department of Education reveals a degree of perception and practical wisdom which indicates the superiority and thoroughness of the Japanese official system. After setting forth the objects of the war with Russia, the children are exhorted to give increased attention to their studies in order to fit themselves for such responsibilities as may come to them in consequence of the war. The instructors are exhorted—

"To impress on the students that they are never to lose their heads on receipt of army reports informing them of mere sporadic successes or failures in war; and warn them that, even should we have a complete and final victory at some future time, and thus re-establish peace, the future problems of the country will become increasingly complicated, and the pupils and students of this generation will, after finishing their education, find themselves facing a more difficult situation in working for their country."

No abuse or discourtesy concerning the Russians is contained in this manifesto; on the other hand it contains the following paragraph:—

"Although we are at war with Russia, this struggle is solely for the purpose of establishing permanent peace. Therefore it requires the most careful attention in the education of children to prevent students and pupils from thoughtlessly reviling and abusing Russians in the haughty exultation and exuberance of youth, and thus creating ill-feeling on the part of persons of other nationalities."

Technical education of a high order is encouraged and made possible for the youth of the country, and most of them have to learn several languages in addition.

Japanese Physical Training.

The course of physical culture through which most of the Japanese youth are made to pass, results in the production of a vigorous physique. It takes four years, and the subject is made to acquire a thorough knowledge of anatomy, dietetics, hydropathy and hygienic laws. A thorough system of muscular training ensures the development and toughening of every muscle. Patient continuance in the exercises is necessary, and no artificial accessories such as dumb-bells and clubs are used; the students practise on each other's muscles, and thus become experts in every form of wrestling. For purposes of self-defence the pupils are taught to seek for the parts of the body which are vulnerable and open to temporary paralysis when a proper grip is given, and thus a well-trained Japanese man can easily disable a less experienced, although larger, opponent, and render him helpless. It is declared that a Japanese athlete weighing 120 pounds is stronger than an English or American weighing 175 pounds, and this affirmation is corroborated by the fact that in the Chinese campaign of 1900 the Japanese completely out-marched the big, sturdy American troops, as well as the European armies.

Many persons will be glad to be made acquainted with an authentic description of the typical Japanese diet. This is furnished by Mr. H. Irving Hancock in his well-known book on Japanese Physical Training, and it is, in summer, as follows:—

BREAKFAST.—Fruit, a bowl of rice, a small portion of cooked fresh fish, and a bowl of tea.

LUNCHEON.—Very often nothing is eaten but fruit, sometimes augmented by a very little rice, or vegetables in small quantity, either alone or with a little rice, are taken.

DINNER.—Rice with fresh fish and two or three vegetables. Tea, of course, is part of the meal.

IN WINTER.—Hard boiled eggs and dried fruits are added.

This bloodless diet is supplemented by the copious use

of water, which they drink in large quantities and use freely for bathing purposes. Mr. Hancock states that:—

"Bathing is a branch of hygiene in which the Japanese must be recognised as the greatest adepts in the world. The commonest Japanese labourer—the one who has to spend the greater part of his working hours in hard, manual labour, is in the habit of cleansing his body twice daily. If he does not, and the fact becomes known, he is looked upon by his associates as being something of a pariah. During the warmer portion of the year the more leisurely classes of the Mikado's people take three baths a day. Even three baths a day is by no means the limit."

The Japanese does not believe in the cold tub. His bath "is so hot that many Occidentals would call it boiling."

In summer this steaming tub is as often as not taken in public—"in a hogshead out in the backyard."

The prominence which has recently been given to the wonderful all-round fitness of this non-carnivorous people is already being distinctly felt in Western countries.

Medical prejudice concerning the subject of Food-Reform—the result of lack of thorough knowledge concerning dietetics—is rapidly being swept to the winds, and our most conservative medical journals are now openly ascribing the remarkable health and the physical and mental stamina of the Japanese to the purity of their food and their general cleanliness—whereas a few years ago such would scarcely have tolerated in their columns the bare suggestion even that there was any distinct relationship between pure diet and health.

Medical men, by hundreds, have been awakened to the fact that their ideas concerning the necessity of a liberal consumption of flesh and blood for the maintenance of strength, are now demonstrated to be fallacious, and that it behoves them to look into this matter seriously in order that the advice which they give to their patients may be based upon hygienic truth instead of upon ancestral delusion.

"God moves in a mysterious way, His wonders to perform"; and it seems probable that the sudden prominence which is being given to our Japanese brethren in order that they may exert their wholesome influence upon Western thought, is part of the unfoldment of the Great Plan for the world's upliftment to higher planes of experience and consciousness, and for the exaltation of higher ethical standards.

It is our privilege to co-operate with the work of the Divine Spirit, and we may, with decided benefit to ourselves and others, learn all we can about this wonderful Pacific island and its wonderful people, in order that we may help to incorporate in our own national life some of the true Socialism, Humane Civilization, Ethical Culture, and Freedom from bondage to material ills which characterize them.

Sidney H. Beard.

A WONDERFUL LAW.

One of the laws of the human mind or soul is, that whatever the soul aspires after, reaches for, and *believes it can have*, will come to it. Christ knew and tried to teach men this law when He said, "Whatsoever ye shall ask, *believing*, ye shall receive;" and again, "All things are possible unto him that believeth."

Ashley Miller.

The Hope of the Whole Creation.

"Creation shall be delivered." As new human nature comes in the strife and suffering of creation go out. Said the prophets: "There shall spring a new shoot from the old trunk of humanity, in which the Spirit and Purpose of the Infinite Father shall have scope. He shall evolve a New Branch from the old roots, incarnating Himself in the New Branch."



"That which is born of the flesh is flesh; but that which is born of the Spirit is spirit." The natural race comes of natural generation, animal-human generation; the new race comes of Divine Generation. "He shall see *His Seed*." "A Seed shall be accounted to the Lord for a generation."

Through His Seed "the whole earth shall be filled with His Glory," the glory of His perfect Love. "An abundance of Grace" shall be in the days of His Seed.

Under the new atmosphere, vitally impregnated with the Breath of the Lord, "violence shall no more be heard in the land." "The creatures shall not hurt nor destroy in all my holy mountain, saith the Lord." The law which shall govern the whole creation shall go forth from God, through new humanity.

Children, with God's Breath in them, are at hand. "The Breath of His lips" will suppress everything that is opposed to the sweet Harmony of His Nature.

God having clothed Himself with the sorrows of creation, it must come to pass that the whole Creation shall be filled, and clothed with His glory. None of the present anomalies of Creation will survive under His glory. It is not enough to say that He suffers with us! we are taught rather to say that "we suffer *with Him*," assigning to Him the lion's share of the afflictions of His creatures. He is suffering at any rate, so long as any creature suffers.

To bear the sufferings of all that suffer, is a Love-necessity with him. It is even more, for His very being is involved, both in the condition of His children and of His creation. He cannot deliver Himself from bearing griefs and carrying sorrows, so long as there are any to be borne or carried by His sons and daughters. The first cause must be present in all effects; not as one looking on, but as One *within*, bearing all.

It would not be possible for God to be our Saviour in any other way. For our sins are from a life in us, and that evil life could never be worked out of our nature except by a *superior* Life working *within* our nature.

"If we suffer *with Him*," our sufferings will, in the end, be quenched in His Glory. If sin and corruption, vanity and strife are a pain to us, as they are to Him; if we are in sympathy with Him, under the unholiness of men, and the wrongs of creation, we shall surely be glorified with Him, in His new human race, and find rest with Him in the newness of nature.

The vanity, strife and misery of disordered nature have long afflicted us; but the glory of God's perfect goodness is about to be revealed in the new order of man and of nature.

The coming of the Divine Glory into the Creation is spoken of as consequent on the manifestation of new human nature. "The earnest expectation of the creation waiteth for the manifestation of the sons of God." Rom. viii., 19. Hitherto we have seen only a manifestation of the sons of self-will, sons of lust and corruption, sons of disease, and heirs of death. Under their ascendancy the very soil, all the elements, and all creatures, have suffered.

The sun, the air, the water, the earth and all that are therein, wait for the real sons of God. Nothing within the whole sphere of the planet can be what it was meant to be, nor what it would be, till they appear. God Himself will dwell, and His pure Love-fire glow, in his new natured sons and daughters. Before the Power of His Breath *in them* the malignant vapours of the planet will be dissipated, the atmosphere will be purged as by a secret flame, and the whole animal and vegetable kingdoms be opened to new virtues from heaven.

Both the elements and the soil of the globe have been saturated by the depravities of the race; how great the change, when, through the renewed race, they shall be saturated with Divine influences.

The earnest expectation which pervades both humanity and the Creation is known only to God. The expectation is Divine prophecy, and shall surely be fulfilled.

As the reign of God and Heaven prevails in the flesh and soul of humanity, all things shall come under the same dominion. The fiercenesses and subtleties, the fear, the pain and the sorrow which prevail throughout nature, are an obstrusion on God's perfect order. They stumble the reason of man, and reproach the Divine goodness. There is a protest in the heart of everything against present conditions. God shall wipe away "the reproach from off the face of the earth;" and by leading Divine conditions into humanity, supplant the undivine conditions of the planet.

"Bondage to corruption" is hateful to God, and ought to be hateful to us. He has no corruption in His nature; and Nature "shall be delivered," and shall mirror His perfectness. The head of the Suffering Creation is bent forward, and the universal heart beats responsively, looking and longing, sighing and waiting, for deliverance. And behold many flags are in the wind, declaring that the long expected time is at hand.

Neither we of the human race, nor any of the creatures, were made subject to our wretched conditions "willingly." Into whatever sins and follies we have fallen, we are all at enmity against the characteristics of our vain and failing, flattering and disappointing natures. Such is the protest which God has written in our heart and reason against our hereditary conditions.

"Willingly" we would stand, indeed, most earnestly we *wish* to stand, in the integrity and completeness, in the glory and the gladness, of God's right royal sons and daughters. We have had more than enough of the dis-

harmony inflicted upon us, and upon the whole Creation, by self-will; we sigh now to come to ourselves, and to lead the way of Creation's return into the harmonies of the infinite will.

This longing is really and truly "the hope of God," enshrined in our inmost hearts, throbbing in our veins, musing in our brains, pining in the cattle, and wailing in the heart of the world.

"Shall be delivered" God has been saying through the suffering ages; and is saying with ever increasing earnestness, through the convictions and love confidences of His children. As the energies of Health hold up the body from falling a prey to disease, so the forces of God's Presence in His children, and through them, in nature, shall uphold everything from evil working, from suffering and decay.

"The Creation shall be delivered." Its miserable bondage shall end; its "glorious liberty" shall come. The "glorious liberty of the Sons of God," established and reigning, first of all, in them, shall be continued throughout "the whole creation." Men, women, and children shall be as free as the Life of God fully developed in their natures can make them. "Glorious Liberty"! from corruption, from fear, from pain, from death!

We and creation have been "groaning and travailing together." But this is the very condition of promise. We are like an expecting mother, travailing with the heir which shall be born. "Glory shall be revealed in us." "The whole earth shall be covered with His glory." In the bosom of God and of all the perfected men of Eternity, there is a fixed determined will, to lead the Divine Glory into our world; for Love is the Soul of the Glory.

It is coming! The Breath of Christ, the Breath of Infinite Love, in Him, is coming! "Let the earth rejoice, and let the heavens be glad." Both are but one human family and home.

Let all good men and women expect the Breath of God to take possession of them, which is His Signature, called the witness and the earnest of the Spirit, and which makes for the redemption of the body.

O Breath, come from the four winds, and enter into us and let our whole spirit, and soul and sense, live in Thy Life, and glow with Thy Glory.

John Pulsford, D.D.

GOD'S KIN.

There is no summit you may not attain,
No purpose that you may not yet achieve,
Between the mountain tops lie vale and plain;
Let nothing make you question, doubt or grieve.

Give only good and good alone receive;
And as you welcome joy, so welcome pain.
That which you most deserve awaits your word,
Throw wide the door and bid it enter in.

Speak, and the strong vibrations shall be stirred;
Speak, and above earth's loud unmeaning din
Your silent declaration shall be heard.
All things are possible to God's own kin.

Eliza Wheeler Wilcox.

Medical Notes about Fruitarian Diet.

It is well to remember that a change from the ordinary mixed diet to a fleshless one means a redistribution of work as regards certain portions of the digestive tract. Flesh-meat is digested principally in the stomach, whilst most vegetable foods are wholly or to a great extent digested in other portions of that tract, consequently a larger quota of work is thrown upon the latter as a consequence of the change of diet.

It should therefore be effected gradually, so as to give time for the organs to accommodate themselves to their new duties. Thus flesh-meats may at first be omitted for three



days in the week, then for four or more, whilst still continuing fish, and lastly, this may also be eliminated in the same way from the daily menu.

In adopting this course the novice obtains ample time to gain a practical acquaintance with the foods which can take the place of flesh, their composition, cookery, etc., and experience teaches us it is most desirable that such an opportunity should be given. A list of these foods, and hints on their preparation is given in a pamphlet ("Dietetic Difficulties") published by The Order of the Golden Age.

There is also another potent reason why such a radical change of diet should be effected gradually, which specially applies in the case of persons over thirty years of age, for in the tissues of such there will be almost certainly an accumulation of the poisonous excretory products contained in the flesh formerly consumed; these will be dissolved out by the blood as it changes under the influence of a fruitarian or vegetarian diet, and in their passage through the circulation, to the kidneys for elimination, they oftentimes produce severe depression, feelings of muscular languor, or dyspeptic disturbances, in proportion to the quantity thus held in suspension by the blood.

This quantity (and the consequent severity of symptoms) is sometimes so great as to necessitate the administration of certain drugs with a view to neutralizing its effects and hastening its elimination. Such untoward results, in ignorance of their cause, have frequently led to the precipitate and unwarranted condemnation and abandonment of a "natural diet," by persons ignorant of their cause; whereas more consideration of the matter would show that the severity of such symptoms has direct relation to the urgency of the necessity for a change to a purer diet, and is the strongest argument for a continuance in the path of food-reform.

Such troubles are in fact the penalty we pay for the dietetic wrong doing of many years. On the other hand I am glad to be able to assure those who are undeterred by these preliminary difficulties, that the enhanced feelings of well being, power of endurance, mental activity and immunity from disease of which they will speedily be happily conscious, will far outweigh and amply compensate for such preliminary probationary sufferings.

One of the common errors into which the fruitarian neophyte is apt to fall is the belief that a large increase in the quantity of food (all round) is necessary in order to adequately supply the place of flesh-foods.

Now I suppose that in the case of the majority of persons whose avocation does not necessitate severe physical exertion, the average daily consumption of carnivorous diet does not exceed half a pound in weight.

The tissue forming elements contained in this quantity (averaging $20\frac{7}{8} = 736$ grains of proteid) are also found in

3 oz. nuts (averaging $16\frac{2}{3}\%$)	= 204 grains of proteid)
2 oz. cheese (averaging $33\frac{1}{2}\%$)	= 280 " " "
2 oz. oatmeal (averaging $12\frac{1}{2}\%$)	= 104 " " "
4 oz. bread (averaging 8%)	= 136 " " "

I do not suggest that the quantities given of these particular foods are to be taken *in addition* to the usual items of the daily menu (other than flesh-foods) previously taken, for they contain—in this respect comparing favourably with flesh—considerable quantities of the starchy and fatty food elements, of which consequently *less* will be needed in other forms than before.

What I want to point out is this, that the novice who abandons his daily ration of half a pound of flesh can guard himself against all loss and obtain from the simple foods given above an equivalent quantity of the most essential food constituent (proteid) to that contained in his former unnatural diet, and that their use affords an easy and reliable method by which all the needs of the organism can be supplied until such time as his increased knowledge of dietetic values enables him to attain *variety* by the substitution of other foods and combinations of the same, which are also able to supply the necessary proteid element.

The advice often given to those in the early stages of food reform to drink large quantities of water—for the purpose "of washing out the uric acid"—is one likely to be harmful in many cases if indiscriminately adopted. The mere excess of fluid in the blood or tissues does not in any way influence the solution of uric acid—that is regulated by conditions as to alkalinity—and the taking of large quantities of fluid by a person whose blood is fully charged with uric acid will not facilitate its elimination, but certainly add to his troubles by increasing the condition of "high tension" in the arterial system, and so directly hinder its excretion, as Dr. Haig has taken care to point out in his classic "Uric Acid in the Causation of Disease."

Speaking generally, large quantities of fluids cannot be taken with impunity except by persons whose system is free from undue accumulation of this poisonous salt—viz., the very young, or fruitarians of some years' practice.

One often hears the complaint from housewives that the preparation of a vegetarian menu takes far more time and care than was formerly expended over the cookery of a mixed one. No doubt this is true to some extent in early experience of such cookery, for few, in this country at least, have ever given any special attention to the preparation of vegetable dishes in such a way as to conserve their various constituents and flavour, or to present them other than in the most elementary forms; and the mental effort to acquire the theoretical and practical knowledge how to do this may be felt as somewhat of a strain.

The remedy is to be found in the cultivation of a simpler menu as to multiplicity of dishes. One or two carefully prepared on the above lines are certainly worth half a dozen which have only been subjected to the very rudimentary culinary processes which usually obtain. A dinner reduced to its simplest elements—one or two dishes—intelligently cooked, will be found to give complete satisfaction to the palate, and is certainly much better from a hygienic point of view than a more complex meal whether intelligently cooked or otherwise.

Fortunately such simplicity tends to commend itself, for in the vast majority of cases the organism, freed from the stimulation of flesh-foods, ever desires yet more simpler diet, and at length returns as far as possible to its natural food, uncooked, *i.e.*, nuts, fruits and salads.

The culinary problem in the meanwhile tends to solve itself by disappearing, and surely not the least among the blessings attending such a reversion to the diet indicated by our anatomical structure, is that conferred upon our womankind by the minimising of the constant and ever recurring drudgery attending all branches of the culinary department as at present conducted.

Robert H. Perks, M.D.



THE ONENESS OF THE SENTIENT WORLD.

The Unity of Life is no longer in controversy; 'science' has reluctantly been driven to accept it, and intelligence finds a ready solution of wearying inconsistencies in the reasonable conviction that all animals have the same origin with man; receive the same parental solicitude in infancy; display the same mental attributes in varying degrees consistent with their calling; possess similar passions, from exquisite tenderness to savage brutality; perform the duties assigned to them with commendable integrity; receiving from man the infamous return of ingratitude and treachery while they partake to the fullest extent in the results of his fall.

In short, as all have the same origin and experiences in life, as all die the same death, all shall share the same destiny. If salvation be made perfect through suffering; if felicity shall be granted to man in consideration of a well spent life and in recompense for his mundane sufferings, how can his innocent and trusting companions, constant and true as they have been from infancy to death, fail of some similar eternal reward.

The most eminent scientist of this country, Agassiz, thoroughly believed in the immortality of animals. More than one hundred and seventy English authors, lay and clerical, uphold it and have written in its support, and the belief is gaining ground steadily. H. O. Haughton.

How a Minister was Saved.

In the *Christian Herald* of June 2nd, the following account is given of how the Rev. Dr. A. T. Pierson was restored from a state of mental and physical collapse, and cured of heart weakness by the adoption of hygienic living and fruitarian diet. I commend it to the attention of other Ministers and Clergymen and to all religious workers. (Ed. *H.G.A.*)

"Dr. Pierson, the well-known preacher, is a very remarkable man in every sense of the word. Though he is bordering on seventy, and is speaking to large audiences, often in the largest buildings, almost every day of the week, and sometimes two and three times a day, his vigour remains unabated and his health perfect. What is the secret of this marvellous vitality? Apart from the power of the indwelling Spirit of God, the great secret of Dr. Pierson's extraordinary vigour is a non-stimulating diet. There was a time when he did his work under the lash of non-intoxicating stimulants. The result was, his energies were roused to such a high pitch of excitement that he put into his addresses vastly more nervous force than was needed or was good for him, and he was left at the close in a state of mental and physical collapse, from which he did not recover in time for the next effort.

This continual and extensive expenditure of nervous force soon began to tell on him in a very serious fashion, till he was reduced to a mere shadow and felt himself a veritable wreck. A heart weakness set in that developed into what the doctors said was heart-disease, and Dr. Pierson suffered untold agonies from suffocating palpitation and increasing weakness. It seemed to him that his life's work was done, and that he must soon sink into the grave. The doctors did him no permanent good; they would patch him up for a little while, only to let him sink lower than ever afterwards. Dr. Pierson took himself in hand. The very things that the doctors said were absolutely necessary to his life he put away: beef-tea, bovril, tea, coffee, cocoa, all flesh-meat, and every species of stimulant, including spices and condiments, and, of course, all alcoholic beverages, using only, for liquid, a cereal coffee prepared by a great English hygienist. God showed him that the use of these things had contributed largely to his breakdown, and that much of his work had been done in the energy of the flesh.

He stopped all drugs, and left the doctors severely alone. He ceased to drink liquid of any kind with his meals, preferring only nature's lubricant, the saliva, and adopted a vegetarian, or strictly speaking, a *fruitarian* diet in moderate quantities twice a day. Gradually his health and strength came back to him. He began to speak in public again, and was soon immersed in the busy routine that had characterised his life before his collapse. From that time he has lived and worked on these lines, and has kept in almost perfect health. He has been able to do vastly more work for God than when he was a flesh-eater, and when he was always priming himself up with beef-tea, coffee, tea, and other stimulants. He has long since lost the remotest touch of palpitation, and every vestige of nervousness. Whatever the ordeal before him, he says, his heart never moves one beat the faster, nor does a single nerve quiver. He is in a state of equipoise in spirit, soul, and body, and has a conscious and restful hold on God, from the first moment of his discourse to the last."

Editorial Notes.

The evidences of physical degeneracy which are now so generally manifest, would alarm the minds of all intelligent persons who are truly patriotic and philanthropic were they not so absorbed in other matters as to be unable to fully realise the significance of these danger signals. For physical degeneracy is the first stage in the process of national and racial decay.

If something cannot be done by hygienic and physical education, enlightened statesmanship, and co-operation on the part of the thinkers and influential workers among us to arrest this evil, and to create a large measure of national aspiration after health of body and soul, there can be no doubt that imperial Britain will meet the same fate as imperial Rome, and that before many decades have passed.

History teaches us that it is the health-seeking, simple-living, hard-working, pure-feeding, physical-law-respecting and agricultural races that survive and triumph. It is they, and they alone, who will 'inherit the Earth'; for by Nature's law the fittest must survive, and the nations which become luxurious, pleasure-loving, and un-hygienic must inevitably go to the wall.

* * *

Signs or Decadence.

A significant letter came to me recently from a Doctor of Dental Surgery in Australia (of 43 years' experience), from which I have extracted the following remarks:—

"I am fully convinced that the subject of the decadence of the British race is one demanding the fullest investigation, and that the hygienic outlook for the white races in Australia is very serious. I have no hesitation in saying that if the dental decadence progresses during the next 40 years as it has during the past 40 of my experience, one-half of our girls then growing up will be quite unfit to become mothers. And it is through the future mothers of our community that the Nemesis will fall.

I recently submitted this opinion to the criticism of an eminent dentist in an American Dental College, who assured me that I had but voiced his own convictions.

It may surprise some of your readers to hear that frequently children of eight years of age require their upper front teeth—teeth which they have only cut a year—stopped with gold, while at the same time the permanent, six year old molars are mere wrecks. It is no uncommon thing to see young girls of from 13 to 16 years of age wear false teeth, both upper and lower. Young mothers who are in this condition are likely to be dyspeptic, hysterical, neuralgic and neurotic, and their children afflicted with rickets and prone to consumption.

Only by raising the tone of life—and vegetarianism will be a great factor thereto—shall we be able to cope with an ever-increasing national malady."

In view of such facts as these and the ever-increasing extent of lunacy, imbecility, deformity, mal-nutrition and disease in our midst, I invite all thoughtful persons who read these words to reflect seriously concerning the present condition of the English-speaking race, and to lend the whole weight of their influence to the work of exalting hygienic ideals, and the proclamation of truth concerning physical and dietetic morality. For, as most of the social evils which afflict us, do *not* afflict those nations who eat pure and bloodless food, and live simple and hardy lives, whilst we find that the greatest amount of disease and crime exist where the greatest amount of carnivorous food is consumed, it is obvious that it is our duty and privilege—whether as patriots, philanthropists or zoophilists—to deprecate and oppose the habit so prevalent in our midst of consuming blood-stained and disease-laden corpses, which have been procured at such great expense in needless

suffering to the animal world, and by the demoralization of hundreds of thousands of poor brutalized men and boys, whose avocation is continuous slaughter.

* * *

The Report on Consumption.

For the second time a Royal Commission has demonstrated the danger which threatens human beings through the consumption of tuberculous flesh, and of unboiled milk, by declaring the identity of bovine and human

tuberculosis

Professor Koch's preposterous assertion that bovine tubercular bacilli were harmless to human beings, has now been finally disproved and labelled as fallacious by an authoritative tribunal of medical experts (including Sir Michael Foster, and Professors Sims-Woodhead, Martin, McFadyean, and Boyce), who, after a prolonged series of bacteriological experiments have declared as follows:—

"We have very carefully compared the disease thus set up in the bovine animal by material of *human* origin with that set up in the bovine animal by material of *bovine* origin, and, so far, we have found the one, both in its broad general features and in its finer histological details, to be *identical* with the other. We have, so far, *failed to discover any character by which we could distinguish the one from the other.*

"The result at which we have arrived seems to us to show quite clearly that it would be most unwise to frame or modify legislative measures in accordance with the view that human and bovine tubercle bacilli are specifically different from each other, and that the disease caused by the one is a wholly different thing from the disease caused by the other."

Let me again remind our readers that a very large percentage of the cattle of this country are undoubtedly tuberculous (the estimates of expert authorities and Sanitary Congresses varying from 30 to 70 per cent); that their flesh is being freely sold for food in every town and city; that the *interior* portions of joints of meat do not reach that temperature which is destructive to the tubercular bacilli; that tuberculosis is highly transmissible from one animal to another (including human animals); and that therefore a serious responsibility rests upon all individuals, *and especially upon parents and guardians*, concerning the introduction of any portion of a tuberculous corpse into the human body.

For persistence in such folly, now that the facts are known, may produce such results as might reasonably suggest thoughts of 'suicide' or 'manslaughter through culpable negligence.'

* * *

Flesh-traffic Revelations.

Dr. George Newman, Medical Officer of Health of the borough of Finsbury, reported to his committee on June 7th that there were

confiscated in *Finsbury alone* from May 6th to June 2nd, 3,347 lbs. of diseased and unsound meat, 253 sheep livers affected with flukes and hydatids, 69 beef livers with hydatids, flukes and tuberculosis, and 22 beef lungs with hydatids and tuberculosis. These figures will give people some idea of the amount of garbage which is being eaten by the unsuspecting and careless public, for it is probable that for every pound that is seized a hundred-weight escapes detection.

A piece of venison was brought to him by an Inspector, and although not showing any signs of putrefaction, was found on bacteriological examination to be infected with colonies of the bacillus *enteritidis* (of Gaertner). Mr. Foulerton, the bacteriological expert, pointed out that this bacillus had been shown upon many occasions to be the cause of so-called "ptomaine poisoning" and of meat-borne outbreaks of illness, and Dr. Newman states:—

"It is true that in the ordinary process of cooking this bacillus would probably be destroyed, but when present in such large quantities as proved to be the case in this venison, the meat would be permeated with the toxins which this bacillus is known to produce, and these toxins would not be affected by the amount of heat necessary for cooking processes. It should never be forgotten that much of the danger due to the consumption of unsound meat is owing to such

toxins (or ptomaines) as the bacillus enteritidis and allied organisms produce."

The Editor of the *Lancet*, commenting upon this incident, says "meat of this class is *exceedingly dangerous* and very difficult of detection."

* * *

The Sausage Mystery.

Some gruesome secrets concerning certain aspects of the traffic in flesh, were recently revealed by Dr. F. W. Alexander, Medical Officer for Poplar, to a representative of *The Star* newspaper. Amongst other items of information were the following:—

"There is a gigantic illicit trade in horse flesh sold for human food in London. . . . Carcases of horses are sold by the knackers, ostensibly for cat's meat, but they are taken away to be put into tanks—boned, salted and boiled—then the flesh is taken in the early morning to the butcher's mincing machine and turned into brawn and sausages.

If we come upon it in its unprepared state we are told that it is intended for cat's meat; when it has been minced up and spiced detection can be defied.

It is to be remembered that horses are not bred for human food, and when they have been killed it is more than likely on account of *disease*. The flesh of horses that have died from glanders and farcy can be treated in the way I have described, and served up to the public as food, and *I am convinced they are.*"

As Mr. Battey Langley, M.P., declared in a recent speech that 79,000 horses were shipped in one year to Germany, and that he himself had seen a lot at Goole ready for sending, "shabby, skinny, and some with sores all over them," there can be no doubt that a very large traffic of this sort is taking place.

The *Morning Leader* reports that "on May 29, Major Harrison, a retired Volunteer officer of Stockton-on-Tees, died after eating some sausages for breakfast;" and similar cases of disaster through ptomaine poisoning are frequently taking place.

* * *

More Revelations.

A correspondent writing to the *Lynn Advertiser* delivers himself as follows:—

"Some time since an intelligent journeyman butcher informed me that nearly sixty per cent of stall-fed cattle had cancerous livers. He believed the artificial nature of the food they consumed conducted to that disease. He had just dressed three beasts for Christmas fare, all of which had very large cancers on their livers.

Some years ago I observed in a farm straw-yard two fat polled heifers. They were swaying their heads backwards and forwards as though in great agony. On examining them I found round their jaws and down their chests a mass of cancers, exuding a watery fluid. Addressing the farmer, I said:—"Why on earth do you not put them out of their misery and destroy them?" He replied: "Well, a butcher is coming from . . . to-morrow morning to kill them." "Where shall you bury the carcases?" I enquired. "Bury!" said he, "not likely. He'll cut their heads off and the meat will be all right; it will go to London." And it did."

On the whole it would appear that total abstainers from flesh-foods have every reason to congratulate themselves.

* * *

An Ingenious Suggestion.

Mr. Bernarr Macfadden in his *Physical Development Magazine* makes an ingenious suggestion concerning the matter of sleeping in the open air. The plan he proposes consists in sleeping with one's head and shoulders out of one's bedroom window, and he recommends two methods for making this feat possible. The first of these is to rest the iron frame of the bed on the window sill so that about two feet of it (with the iron legs) project; and in case this should attract an inconvenient amount of public notice he suggests that the head of the bedstead should be surrounded with some canvas awning. The second method, which appears to be preferable, is to have a wooden platform, resembling a large box lid with only three raised sides, and to let this project from the window sill. The outer corners are suspended by wire cords which fasten into

eye bolts in the side of the window frame, whilst the inner portion of the platform (which has no raised side) rests upon the window sill and is secured thereto. By constructing a bed or divan of the same height inside the room the mattress can thus be extended across both it and the projecting platform. The appearance of this arrangement is so neat that it would not probably attract any attention in the street of a town, especially if a plant or two were put round the edge so as to make it look like an amateur gardener's window box.

The hygienic advantages of sleeping in the open air are so great that even this crude solution of the problem, born of necessity, is worthy of serious consideration.

* * *

Commercial Peace-Making.

I am glad to learn that a League of business men is being formed to fight against War *on business lines*—on the ground that it spoils business, interferes with the world's comfort and welfare, causes continual suffering, and therefore ought to be suppressed by the whole commercial world, for *commercial* as well as philanthropic reasons.

Mr. Thomas Barclay, of 17, Rue Pasquier, Paris (V.P. of the International Law Association and Ex-President of the Paris British Chamber of Commerce), is the leading spirit in this exceedingly practical movement, and he is working in conjunction with the Peace Committees in the principal cities of the world.

The following statements represent some of his common-sense views on this subject, and they will certainly commend themselves to the minds of all common-sense men.

"War spoils business. No one can estimate the mischief caused by that wretched Boer War all over the world, or forecast that of the Russo-Japanese war. War is the greatest nuisance in the universe. And the greatest absurdity. Why in Heaven's name must the neutral universe suffer disaster just because two nations go out and fight? Why don't the neutral universe knock their foolish heads together. A great war is as much the onlookers' concern as it is that of the two combatants.

The two fighters condemn the greatest happiness of the greatest number. Therefore the greatest number—that is to say, the neutral nations—should take the fighters in hand, teach them a saner philosophy, and better manners.

Why have they not done so before now? Just because even the wisest men among them, the practical men, the business men—strange to say—have accepted war as they would a change in the weather, a cyclone, earthquake, volcanic eruption, as natural disasters unpreventable by human agency, and to be borne with the proverbial grin.

Stupid mistake. The neutral nations can stop War. It is a business affair. In all my campaigning against War I don't consider what is called sentiment. I put aside all appeals to the emotions only—such as the emotions stirred by the contemplation of War's horrors. I consider only the enormous ruin, industrial, financial, commercial, brought by war, not only upon the combatants, who are but a minority of two, but also upon the neutrals, who besides being a majority of hundreds, have it in their power to stop War as soon as they please. The combatants must be made to understand that their fight is not their affair exclusively.

The next great step in the Peace Movement, therefore, must be to get neutral nations to coalesce against War. All the captains of industry, all the rank and file of industry, all the professional men, in all the civilized nations, must club together. They must swamp the small clique, or professional caste, which is the only one that profits by War, and which in all past history has held the issues of war and peace in the hollow of its hand.

We shall go to work in a business like way. We shall have our representatives in every town. We shall advertise Peace—in the newspapers and elsewhere—as other people advertise soap and coals. We shall have lecturers, and international assemblies, pamphlets by the million, and a good slashing organ of our own. All this will cost a heap of money, but I mean to get it. I want ten thousand pounds to start our fund with."

It is to be hoped that all persons of influence in the commercial world will range themselves on the side of those who are thus working to suppress the war-nuisance, in order that society may be spared the loss, deprivation, and discomfort which is caused by such insane, fratricidal struggles as have hitherto characterised our elementary social condition.

The Progress of our Cause.

The rapid growth and spreading of knowledge concerning natural and healthful dietetics which are now everywhere manifest in the public press is calculated to justify our highest hopes concerning the ultimate deliverance of our race from bondage to the carnivorous habit and its demoralizing results.

Some splendid work in the direction of influencing leaders of thought is being accomplished by our co-worker, Mr. Eustace Miles, M.A. He has recently been giving a series of sample lunches to leaders of thought of all kinds, and has already entertained about a hundred of such guests. As an athletic expert and champion he is advocating hygienic and natural food for physical reasons—and without faddism. As Editor of the new publication, "Cassell's Physical Educator," and as a prolific writer of books and articles, our colleague is rendering herculean service to the Cause, for which he deserves the recognition and thanks of all who are interested in it.

Mr. Miles writes to me declaring his conviction that the London newspapers are now prepared to be perfectly honest and impartial concerning the propaganda of Food Reform when properly presented, and I would therefore urge our Press Correspondents in all parts of the country to redouble their efforts and to use their pens freely.

There is no platform like the Press, and when one realizes what an immense audience can be reached by the publication of a letter or article in one of the large journals, no one who has a message to proclaim need feel that his opportunity for doing good is limited. The Report of the Royal Commission on "Consumption," is sufficient, in itself, to constitute the subject for a discussion in the newspapers throughout England, America and the Colonies; and if workers for our Cause will point the moral that is attached to this manifesto some awakening on the part of the public must take place.

* * *

Aggressive Work.

I am glad to be able to record that many of our converts and members are now taking to the platform, and are winning others to our humane ideals by their earnest advocacy of our convictions. Most encouraging reports are coming in from all directions of the practical good which is accomplished by these efforts.

Mr. H. T. Hamblin gave an excellent address at the Woolwich Tabernacle Schoolroom, at the close of which 50 of our Guide Books were sold, besides other literature—thus evidencing the sincere interest that was aroused. He closed his address with the following telling sentences, which clearly express the spirit of our Order and its Evangel:—

"I could tell you of others whose vigour and energy are as remarkable as the purity of their lives—of men who have learnt to conquer self and to glorify God in their bodies—but time forbids. But I hope that some of you, as a result of my feeble effort this evening, will change altogether your habits of life, and take your stand on the side of those who for moral, humane, or physical reasons abstain from the eating of flesh. And by your example and effort seek to win others to walk in the path of physical righteousness, and thus help to bring about that day of universal love which Isaiah saw with prophetic eye; that day when the Spirit of the gentle Christ shall have touched the hearts of men; when they shall have ceased to oppress the weak and helpless, or to wade through blood and slaughter to gratify an unnatural appetite; and 'When they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

The lecturer was supported by our veteran friend, Dr. Harris, of Kilburn, who, although an octogenarian, frequently renders splendid service to our Cause by his enthusiastic testimony to the value of reformed and bloodless diet, and the object lesson which he furnishes by his vigorous and healthful personality. The feat he accomplished in riding a hundred miles in a day on a 70 lb. tricycle at the age of 79 is a telling one.

Our Correspondence.

I could fill numerous pages with pithy extracts from the letters which come to hand from all parts of the world in response to the humane Evangel which we are proclaiming. The following are a few samples:—

"You are engaged in the greatest warfare of this century, loosening the swathing bands from our semi-civilization. Horror of horrors! Christians mouthing the name of the loving Jesus in blessings at tables from which arise the fumes of dead and decaying flesh, which, while in life, from first to last had endured a repetition of continual mal-treatment.

Boys and men, forced into that climax school of cruelty, the work of the slaughter house, stand in blood among the surrounding horrors, and many of them graduate in future years fully conscience seared, for the prison that waits them; while the magnates of the demoralising slaughter-traffic build and support fine schools and homes for the over-plus of another grade of poor children and youths to be educated, and sent as missionaries to the heathen, in far off lands, who have no cattle to kill.

I wish to join your Order of the Golden Age if you will send instructions, and then I will tell you how I came to be a vegetarian when I was eight years old, though I am past eighty now."

M.R.M., Illinois

"You will be interested in knowing that in spite of the fact that I am engaged in business as a butcher (my father, grandfather, and great grandfather having been butchers also). I am a vegetarian through the instrumentality of your helpful paper, *The Herald of the Golden Age*.

I cannot be the slave of the circumstances I find myself in to-day, and I am hoping before long to make a change in my calling, realizing I am the shaper of my own destiny through the power of the indwelling God. Although as yet I have not found an opening, I believe with all my mind that I shall find something presently, and so my life be readjusted. When that shall be an accomplished fact I hope to become a Member of your Order."

H.C., Devon.

"I have been a vegetarian for nearly four years now, and the gratitude I feel for the improvement it has effected in my physical condition—not to mention the more truly valuable moral influence which these high humanitarian conceptions must exercise on every soul—actuates me in my endeavours to spread this Gospel to all living kind."

S.N.M., Christchurch, New Zealand.

* * *

Another Reform Food Depot.

I am glad to learn that another Dépôt for the supply of fruitarian and vegetarian food specialities, and also cookery appliances and literature in connection with the Food Reformation, has been opened in Edinburgh. It is called the "Dawn Foods Dépôt," and the address is 40, Hanover Street. Here our Scottish friends can get all that they want, and I hope that they will afford this establishment their sympathetic support by writing for a price list and giving it their patronage. Dépôts of this sort constitute useful advertisements in connection with our propaganda, and also do much to remove the difficulties which have to be overcome by converts who embrace our humane convictions—therefore the more of them we can have the better.

* * *

The White Bread Delusion.

Our co-worker, Mr. James H. Cook, of Birmingham, has been making some useful dietetic experiments in connection with white and brown bread. Writing to a popular Physical Culture Magazine, he states as follows:—

"I commenced with the white bread, and lived entirely on it for a fortnight. I lost two and a quarter pounds in weight the first day; on the fifth day this had increased to six and half pounds, in face of the fact that I had eaten all the white bread I could during the time, although I had found it impossible to eat sufficient to satisfy my hunger, while usually I never experience any of the 'twelve o'clock craving after something to eat feeling' known so well to our flesh-eating friends.

I became weaker each day. I found this chiefly in cycling up steep hills, by a pain in the small of my back, the same being apparent in sitting for any length of time at the office, or in running upstairs. But this was not the worst part of the business. Although quite an unusual thing for me, I now felt the cold intensely, and appeared to

have taken nothing to provide the heat necessary to keep the body warm. This was bad enough in the day time, but at night it was much worse. I was kept awake for hours with pains in my joints, caused by the cold. During this fortnight I spent more time in bed awake than I would do usually in twelve months. Instead of waking in the morning refreshed, and with the "up-and-at-it feeling" so noticeable when fasting, the opposite was the case.

Although, when fasting for some days together I have experienced—but not to so great an extent—the same feelings of weakness and coldness, I have been always free from stomach troubles. With care I kept at just the above-mentioned weight during the remainder of the time.

With a month intervening, including Christmas, I commenced my fortnight on *brown* bread. Having previously weighed myself very carefully, and feeling quite "up to par" the first day I was very curious to know what I should scale in the evening. I was certainly surprised to find that instead of having *lost* two and a quarter pounds I had *gained* one-half pound, and I kept at just about the same weight during the whole of the time. I felt no indication of weakness, and although the weather was quite as severe as that experienced during the previous test, I did not feel the cold more than when partaking of my ordinary diet.

Doubtless, in time, the absence of fat in a diet of brown bread *only* would be detrimental, but I experienced no ill effects whatever during the fortnight in question."

As many persons who become abstainers from animal food make the serious mistake of attempting to nourish themselves upon white bread, I feel that it is important that the result of these experiments should be made widely known. And as it is quite possible to secure, if one is persistent, light and well-baked brown bread in almost any town, even if one cannot make it at home (which is, of course, the best plan), there is no reason why the Food-Reform Cause should be handicapped by failure through the making of such silly mistakes as these. Most persons prefer to mix a little white flour with the whole meal—say one part of white to two of brown—as this renders the task of getting the bread light much more easy. The most important thing, however, in making bread, is to get absolutely fresh yeast, to let the dough rise long enough, and to bake it sufficiently in a correctly heated oven.

If parents and guardians would insist upon bakers providing proper brown bread, when it cannot be made at home, cases of anæmia amongst growing children would be far less frequent. I trust that many ladies who read these lines, and who have influence amongst the mothers of the working classes, will feel it to be their privilege and duty to teach them the importance of spending their 'bread-money' wisely.

* * *

A Fruitarian Hospital.

Our readers may be interested to know that a Fruitarian Hospital has been established at Bromley, in order to demonstrate the value of fresh air and sunlight and of pure and natural food, as being curative in most cases of human malady. All medical and surgical cases are here being treated on up-to-date lines, but no consumptive or other infectious cases are taken in. The Lady Margaret Hospital is a one-storied bungalow, with accommodation for twelve beds and four cots; it is lighted by electricity, and heated throughout by hot air. An open air verandah enables those suffering from anæmia or debility to get the benefit of open air treatment, and this combined with sunshine, fruitarian dietary, and skilful medical treatment, has been the means of enabling many who have come from the crowded streets of London to return to their homes with renewed health and changed ideas concerning the importance of hygienic living. Paying patients are received, but the poorest are also admitted upon letters of recommendation from the subscribers—many of whom have endowed a bed or a cot in this beneficent institution. Full particulars can be obtained upon application to the Honorary Secretaries, Miss M. L. Nye and Miss H. E. Gregory Brown.

Tame Stag Hunting.

The shocking barbarities which characterise this noble 'sport' have been much in evidence of late.

Here is an account of what took place in the Edenbridge district during the run of Mr. Cecil Leveson-Gower's pack of harriers, as reported in the *Humanitarian*.

"The wretched stag, which was in poor condition when turned out, as it had already been severely hunted on a previous occasion, was soon overtaken and mauled by the hounds. They were driven off however, and he was again started on his course, to be soon caught again in a marshy hollow.

The stag was found lying on the swampy soil in a dying condition, his injuries being due to the teeth of the hounds, though the huntsmen unsuccessfully attempted to attribute them to Mr. Jackman's barbed wire. (How horrible these injuries were may be guessed by the fact that the skin of the tail was almost entirely pulled off, and had to be tied on with string).

When it was seen that the poor creature would not be able to 'run again,' as some of the more sanguine sportsmen at first expected, the services of a 'competent butcher' who happened (very appropriately) to be among Mr. Leveson-Gower's followers, were brought into operation, but it is positively stated by those who lifted the animal out of the mud, that death had taken place before the knife was applied."

It is high time that all cultured persons should deprecate such atrocities as these, and should openly express their contempt for the cowards who pose as 'English gentlemen' and 'sportsmen' whilst thus bringing disgrace upon their British name. And it is to be hoped that the "Spurious Sports Bill" which is designed for the protection of wild animals (including tame stags), and which is now before Parliament in the charge of Mr. Corry Grant, will receive support from the electors of this country through the medium of their representatives.

* * *

Another Shelter for Cats.

One of our Members (Miss Jessie Kay), has instituted a Refuge for lost and starving cats at 241, Moseley Road, Highgate, Birmingham. Such Institutions tend to increase humane sentiment and to lessen animal suffering, and therefore are worthy of encouragement, and I hope sympathetic friends will strengthen the hands of the founder.

At the same time, however, let us remember that the best policy is to deal with the *causes* of our many evils rather than the *effects*. Therefore, let me urge those who take a special interest in the feline race to endeavour to persuade the President of the Board of Agriculture to put a tax upon cats; for by this means, and by this means only, can the endless influx of superfluous tabbies be reduced in volume, and the scandal and suffering which is caused by the presence of such swarms of wretched and starving animals in the streets of our cities be removed.

* * *

How to Prevent Appendicitis.

The Editorial statement which I published in our April issue, and in which I advanced evidence which was almost sufficient to justify the belief that appendicitis is *unknown* amongst those who eat pure and natural food, has been recently corroborated by several eminent physicians. Dr. Chauvel, Medical Inspector of the French Army, states concerning the Arabs, whom he declares to be natural vegetarians that:

"Amongst the native tribes living their ordinary life, appendicitis is almost unknown. If one observes it more frequently among our auxiliaries, sharp shooters and spahis, it is because the regime of the latter is no more the regime of the Arab, but nearer to that of the French trooper."

Dr. Schneider, court physician of Persia, also attributes the rarity of appendicitis in that country to the prevalent abstinence from meat. Dr. Victor Pauchet in an article published in the French journal *La Reforme Alimentaire*—a long article to prove that flesh-eating is the chief cause of

this distressing malady; he confirms Dr. Lucas Championniere's conclusions to this effect, and terminates with the following noteworthy statements:—

"The influence of flesh-eating in the production of appendicitis has been studied for the first time by an eminent surgeon of the Hotel Dieu, Dr. Lucas Championniere. The attention of practitioners of various countries has thus been awakened to inquire into the dietetic causes of appendicitis, and statistics have been received proving that the frequency of this lesion is proportional to the importance given to flesh foods in the dietaries of different peoples. Appendicitis is common among the North Americans, and also among the people of England, Switzerland and Germany—all very carnivorous. It is rare in the Italian, who lives upon cereals.

The observation of army physicians has enabled us to ascertain that appendicitis is frequent in the Arabian who lives after the manner of Europeans and eats meat, while it is never found in those who follow the traditions of their ancestors and do not consume the flesh of animals.

Members of those religious orders who are vegetarians never have appendicitis. I have observed or operated upon several hundred cases of appendicitis. My attention has therefore been drawn to this subject, and I think that my observations may be interesting.

But the most characteristic observation is that made upon children and I invite your whole attention to this fact. We know that appendicitis is very frequent in children. Very well; *I have never yet seen a case of appendicitis in a child who had never eaten meat.*

We can affirm almost with certainty that a vegetarian never contracts this malady. *The cause of appendicitis is therefore flesh-eating.*"

* * *

The "Ox in a tea-cup" delusion received a knock-down blow from the *British Medical Journal* of March 19th. As many persons are deaf to all persuasion concerning matters of this sort unless they emanate from some

recognised medical authority, I give the following extract, as it may be useful to our co-workers who are engaged in the great task of dispelling the numerous illusions of our contemporaries concerning food values:—

"Professor Haliburton performs a signal service to adult humanity by calling attention to the inadequacy, from the nutritive point of view, of many patented articles which command an extensive sale. Meat extracts are specially commented upon, and it will at once be admitted that the time has more than arrived for disabusing the public mind of the delusions entertained in regard to these preparations. . . . This widespread belief in the universal suitability of concentrated beef-tea is frequently responsible for increasing the patient's discomfort and is even capable in conditions of kidney inefficiency, of producing positive harm.

Popular opinion has, of late, been played up to by the preparation of many varieties of meat essence for most of which it is claimed that they contain something like the equivalent of an ox in a small jar of the extract. Solutions of these extracts are useful stimulants, but have little or no nutritive value.

The erroneous impressions which prevail on this subject receive an unpleasant but much-needed correction from Professor Haliburton, who says 'instead of an ox in a tea-cup, the ox's urine in a tea-cup would be much nearer the fact, for the meat extract consists largely of products on the way to urea, which much more nearly resemble in constitution the urine than they do the flesh of the ox.'

* * *

An Eden
of the
Pacific.

One of our co-workers in the antipodes (Mr. Ivan Hill) sends the following account of the natives of the Samoan Isles. It constitutes an additional testimony to the advantageous results of living upon natural food:

"Travellers by the A. & A. Line from San Francisco to Australia have an opportunity of seeing at Tulwela (Pago Pago) some very fine specimens of the human race. Indeed, it is doubtful whether there are (physically) finer men and women on earth than the people of this tranquil Samoan isle; and it should be a matter of satisfaction to food-reformers generally, to learn that all the dwellers of this summer island are—and have been for generations—non-flesh eaters.

Vigorous and healthful, and beautiful of face and form are most of the young maids and lads here; gentle-voiced, well-mannered, modest to a degree, and fragrant with cleanliness. . . . Happy children of Nature!"

* * *

To Fight
Vivisection.

I am glad to notice that the London Anti-Vivisection Society intends to make some definite effort at the next General Election to bring forward the subject of Vivisection, to press it upon the attention of the electorate, and to bring

about, if possible, a return to Parliament of a number of humanely disposed men who are pledged to use their influence for the suppression of this legalised torture. It also hopes to secure the election of a medical man who is thoroughly qualified to champion the Anti-Vivisection movement in Parliament.

There can be no doubt that this Cause had suffered much in the past for want of such a representative. This was demonstrated in a recent debate when the notorious vivisector, Sir Michael Foster, was able to place before the House of Commons such a one-sided view of Vivisection as to make it appear the most harmless and humane practice, whilst he was unchallenged by any medical authority.

I earnestly hope that all our readers will do their utmost to further such a policy as is set forth by the L.A.V.S., and to secure its adoption by all the other Anti-Vivisection, Ethical, and Humane Societies throughout the Kingdom; for it is high time that our elected legislators were made to realize that there is a rapidly increasing amount of genuine humane sentiment in this country, and that its representatives intend to make their influence manifest in the political world

* * *

Awakening
amongst
Temperance
Workers.

A most encouraging report was recently issued by the Food Reform Department of the "World's Women's Christian Temperance Union." It emphasized the truth that abstinence from blood-stained and stimulating food is the surest remedy for the evil of dipsomania, and stated that the representatives of the Unions in the United States, France, New Zealand, Canada, Australasia, and other countries, report a growing interest in this idea.

Our own official pamphlet entitled "The Drink Problem and How to Solve it," was presented by the Departmental Superintendent to all the delegates who attended the International Congress at Geneva, and thus our influence is being brought to bear upon the leaders of these great organizations.

The following extracts from the Report evidence the fact that the more progressive and humane workers in the Temperance movement have at last realized that they can no longer ignore Dietetic Reform as a means of accomplishing their great end; and I trust that ere long we shall have all the teetotallers with us as co-workers in the task of promoting a general Food Reformation throughout Christendom.

"Experience proves that the use of a properly selected vegetarian diet, combined with pure air and obedience to the other laws of life, *naturally and effectually cures inebriety.*

The remedy, therefore, lies in the hands of women. By studying scientifically the nature of food, taking the trouble to prepare these natural foods in a dainty, appetizing manner, and obeying the laws of health, they can remove this curse from our midst.

The Syrian leper of old despised the simple advice to wash in the waters of Jordan and be cured. Let us not also disregard simple remedies for great evils, but resolve that this food question shall be considered a holy, sacred subject, deserving earnest, thoughtful, prayerful consideration; for it is the means—the only means—by which is built up the body, which is the holy temple of humanity.

There is no easy road to a reform of this kind. There are many obstacles to be removed, and our individual efforts may appear small and infinitesimal; but faith, love, and patience shall overcome all difficulties, and eventually draw all men to the truth which shall make them free.

Inspired by this thought, and realizing that a newer and brighter spiritual era is slowly evolving for all men, let each and all pass from heart to heart the holy fire of truth and love, until the whole world is purified and illuminated.

A "Royal Commission" is talked of, but a "Cookery Commission" would be much more effective—a mission that would treat the nutritive value of different kinds of food, and proclaim throughout the length and breadth of the land the simple fact that nothing out of nothing comes, and as long as the people are fed on foods deficient in muscle, bone, and

brain-forming materials, physical and mental deterioration must inevitably result. The curse of ancient days has fallen on our land. The staff of bread is broken. The people pay money for that which is not bread, and eat, and are not satisfied. The people are failing through ignorance, and are perishing for lack of knowledge, and it is the duty of women to dispel this ignorance, for the development of the race depends upon the feeding of the children, and if women realizing their awful responsibility with regard to this subject, would study the important subject of Dietetic Reform, and by their example and influence procure the more general use of pure, simple, nourishing foods, they would diminish national physical deterioration, and help to remove the drunkenness and disease which are degrading the people, and transform abodes of misery into homes of peace and happiness.

I offer Miss May Yates, the energetic Superintendent of this Branch of the Temperance movement, my hearty congratulations concerning her successful efforts.

* * *

School and Recreation.

It has been a custom during recent years to receive Adult guests at the Anstey Physical Training College, Halesowen, during the Summer Vacation, in order that such may realize the importance and health-giving results of natural living and of out-of-door physical training and recreation. The glowing and appreciative accounts which have often reached me from friends who have thus spent their holiday, induce me to mention the above fact, so that others may be enabled to avail themselves of this opportunity to improve their condition. Particulars will be found on the last page of our cover under the heading of "A Summer School."

* * *

Practical Religion.

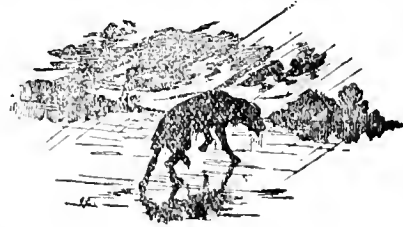
We all need to be constantly reminded that our religion, to be of any real value to the world, and to ourselves, must be *practical* and *beneficent*. Unless we *do something* to increase the happiness, lessen the suffering, dispel the darkness, and satisfy the soul-hunger of those who share our earthly pilgrimage, our Christianity will not count for much when we enter the realm of Realities and receive our spiritual eyesight. The *form* of our Christian endeavour must vary according to our individual capacity. Some are called to use their hands and feet, whilst others are called to think, to speak, or to write for the furtherance of goodness and Truth, and the upliftment of mankind. But *all* are called to the self-denial of altruistic service, and unless we respond, our psalm-singing and religious exercises will not avail us.

The typical *spirit* of the real Christian was beautifully expressed in the following lines by the late Emma Booth-Tucker:—

Going down with gladness at the Master's call;
Going down to seek and save the worst of all;
Going down to bid the sinning sin no more;
Going down to point their eyes to Canaan's shore.
Going down that I may weep with those that weep;
Going down to depths of mis'ry still more deep;
Going down to hearts where long has reigned despair;
Going down and, till I conquer, staying there.
Going down to share the widow's lonely lot;
Going down that I may rock the outcast's cot;
Going down to clasp the orphan to my breast;
Toiling hard that I may bring the toilers rest!
Going down to make the slummer's dwelling neat;
Going down to clothe the children's naked feet;
Going down where eyes of mercy seldom see;
Going down to make the poor a cup of tea!
Going down, though sorrow's tears our own eyes stain;
Going down to watch by beds of deeper pain;
Going down, though suffering may our own hearts weight;
Going down when early, going down when late!
Going down that I may send the lost ones up;
Going down that by-and-bye with Christ they'll sup;
Going down while life shall last—still deeper down;
Finding precious jewels for my Master's crown!

The Sin of Cruelty.

We are taught from church pulpits that "the blood of Christ cleanseth from all sin"; and we talk and sing of being "washed in the blood of the Christ" and "made whiter than snow"; but from the treatment we give the defenceless creatures of God, and the selfish, sensual lives we live, it is evident that we do not grasp



the meaning of the symbol.

Blood is the symbol of life; so it is the Christ-like life of love and compassion that cleanseth us from all sin, and only in the degree that we take on such a life, and imitate His example, are we cleansed from sin and perfected by good works. Therefore, no true follower of the Christ can be cruel to any creature, nor be indifferent to the cruelty that abounds everywhere.

Whoever practice injustice, or in any way wrong any creature—even in the lowest type of creation—render themselves inferior to the creature they have wronged, and insult their own and its Creator—the God they profess to love. The weaker and more defenceless the creature that is wronged, the more heinous the crime; the more inferior becomes the oppressor, and the greater the insult to the Creator, of whom it is written, "He pronounced everything He created good."

The crime of cruelty is not to be measured by the popular estimate of the value of the creature so treated, but in the cruel spirit of those who act cruelly, and who oppress the weak and defenceless, which, as followers of Christ, they are pledged to protect; for we are taught, "A righteous man regardeth the life of his beast."

The inconceivable and unspeakable outrages that are inflicted upon the poor animals every moment of time is enough to make the very stones cry out a protest. But as terrible as it is to try to comprehend all this heart-sickening misery, to my mind the degradation of character of the perpetrators of such outrages, and the puny, dwarfed souls of the *indifferent ones* is still more dreadful to contemplate; therefore, I know of no way we can so effectually work for human beings as in trying to influence them to live the "Golden Rule" in its broadest sense, doing unto *every living creature* as they would be done by; and by such a life get above the low, selfish plane of self-love and sensualism on to the higher plane, and into the purer atmosphere of Divine Love and Justice to every creature.

History will bear me out in saying there is no record of any real benefactor of the human race, from the earliest records until now, but has also displayed kindness and benevolence to other animals. Our greatest statesmen, poets, artists, musicians, reformers of all the ages, have been noted for their love and kindness to all animal life.

The great, good Lincoln—a devout friend of oppressed humanity, even giving his life for their uplift—did not think it a waste of time to hunt out and place in its nest

an unfledged birdling, or that it was beneath his dignity to wade into a mud hole and rescue a poor pig.

The spirit that is engendered by oppression of animals develops into oppression of human beings. The cause of all the wrongs we seek to right is the dearth of Christ-like love and compassion in the hearts of mankind.

The disposition that tortures the brute creation is the same in kind that oppresses one's fellow-men at every opportunity. The man who defrauds his horse, cow or other animals of their well-earned food and shelter, will practice any deceit or dishonesty toward a neighbour that his cowardly soul dares. The man who abuses his animals is the man to tyrannize over wife and children, or any one who may be so unfortunate as to be subject to his dictation.

It is a law as immutable as the law of gravitation that no one can do a wrong act to any creature, human or sub-human, and escape the penalty of moral and spiritual degradation; neither can any one be even *indifferent* to the wrongs done to the weakest and meanest creature, and escape a like penalty. Like the hot winds of the desert to the growth and perfection of vegetation, so is the hate-engendering atmosphere of cruelty to the spiritual growth of the soul, whether it be from the sin of commission or omission; for, as Ruskin, says, "He who is not *actively* kind is cruel." Therefore, when inculcating the doctrine of justice and kindness to the so-called inferior order of creation, who shall say we are not best serving humanity?

Lydia A. Irons.

Karma.

The Books say well, my Brothers! each man's life

The outcome of his former living is;

The bygone wrongs bring forth sorrows and woes,

The bygone right breeds bliss.

That which ye sow ye reap

The sesamum was sesamum, the corn

Was corn. The Silence and the darkness knew!

So was a man's fate born.

He cometh, reaper of the things he sowed—

Sesamum, corn, so much cast in past birth;

And so much weed and poison-stuff, which mar

Him and the aching earth.

If he shall labour rightly, rooting these,

And planting wholesome seedlings where they grew,

Fruitful and fair and clean the ground shall be,

And rich the harvest due.

He—dying—leaveth as the sum of him

A life-count closed, whose ills are dead and quit,

Whose good is quick and mighty, far and near,

So that fruits follow it.

Sir Edwin Arnold.

CHRISTIANITY IN THE FUTURE.

The day of "good-goody" Christianity is passing, and the coming Christianity of the future is the Christianity that *does* something—that asserts itself—that refuses to tolerate evil—that stands, with force and courage, for the higher principles of Right and Justice; not a whining, drivelling, long-faced crowd, who think when they have believed in Christ, and joined a Church and paid their dues that everything is done; but one who *exercise* the Christ-spirit and *do right* because it *is* right.

Elinor Starr.

The Things which Abide.

We are living in times that call for a deep insight into the mystery of things, into the great truths of the soul, that we may become the guide-posts upon



TO THE "CONTINUING" CITY.

the highway of life, pointing the way through the dark places and illuminating them so that a hundred years hence it will be impossible for such to exist.

The thought of the past twenty or thirty years has swept onward towards this higher and grander conception of the use of life. It is only by comparison that we can understand the progress made. A few years ago it would have been impossible to give voice to the expression of ideas that are so universal now. Think of the time when men in solemn conclave, could promulgate such views as this:

"He who does not believe and accept the doctrines as taught, let him be eternally damned." The Brotherhood of Man in the next fifty years will write in letters of gold: "He who will

understand, let him be helped; he who cannot understand, let us give him an example that he may understand."

In the past there was a common recognition among men of the right to kill and burn arbitrarily. To-day, it is conceded that men have duties to one another. The time will come when there will be no such thing as 'condemnation' in the Brotherhood of Man, but a gentle forbearance with his needs, his foibles, faults and failures.

The useless things of life, the worry, the fret, the selfishness of humanity will have disappeared before the onrush of the new light that this earth was made for us, and that God is not a merciless Judge, but a helpful Father. The idea of the Fatherhood of God must of necessity develop that of the Brotherhood of Man, which is the coming religion. The Brotherhood of Man requires no cathedrals; it will have no creeds, no dogmas, it will not be the follower of a blind faith, it will delve deep into the need of things that humanity may be benefited materially and uplifted.

There is at present too great a struggle for worldly possessions and too little time left for the mind to seek its centre of divine repose. While we are striving for the things that perish, the divinity of our power almost escapes us. We lose both in our eagerness to accumulate that which is transitory, and the spiritual, the immortal things we fail to perceive.

The great, the Infinite Nature stands ever ready to furnish us with a bounteous supply of that *which abides*, but we gather the things that *perish*. What opportunities lie before us, and yet how seldom do we avail ourselves of them! When will we cease devoting ourselves to that which can have no permanence in the span of life that each must complete? It seems at times almost useless to preach of higher values when we ignore them and draw unto ourselves only those which add to the general decay.

If we could only rise to the immortality of things, how firm all would be upon the divine basis where we could advance from glory to glory. Now we flit from one phantom to another. Those are like soap bubbles that burst almost as soon as born. Ephemeral as they are, there are thousands ready to snatch them from our grasp—those phantoms for which we have laboured, and there remain only the ashes instead of the useful things of life.

Edward A. Pennock.

The Cloud in the East.

The war-cloud covers the political sky, and from the East throws its dark shadow athwart our Western Civilization. With considerable anxiety the nations await the full measure of its story.



That its message will be burdened with meanings of vast importance to us of the West we cannot doubt. Behind it lie significant political problems and great religious changes. For doubtless, at last, the awakening East is about to play a most important part in the education of the West.

The dramatic changes now taking place are the direct effects of Western causes. Our influence upon the Eastern peoples has not been religious, though it has been political and social. We have exhibited to them the worst forms of our civiliza-

tion; instructed them in the art of hateful war; and, instead of the simplicity of life and purity of habit taught by Jesus, we have shown them a complex society whose chief aim is money-making, pleasure-finding, and ministering to the flesh in meats and drinks.

Wherever our sympathy may lie at the present time—whether with the smaller nation which is fighting for dear life against an overwhelming despotism, or with the despotic arm that is ever seeking to embrace and enslave other peoples and nations—it is certain that the present war is a monstrous disgrace to our boasted Western culture and religion. And it never could have happened had not the European nations parodied their exalted faith; exchanged the spirit of peace and brotherly good-will for that of jealousy and selfish aggrandisement; dethroned the genius of spiritual power and exalted in its place the dragon of material force, by which all these nations stand in deadly fear of each other, armed to the teeth.

The charge has often been made against us that, whilst we send out Bibles by the million through our missionaries, our civilization carries with it breweries, distilleries and cannon; that our message is not often one of Divine peace, but rather that our influence ultimately develops in others the spirit of material conquest. For are not the most heavily armed nations those of the West? And are they not the most gifted in the art of subduing other peoples by cannon and sword, and taking away their country? And yet these very nations profess to have found a religion which contains all power for inward and outward regeneration, whose message is "peace on earth and amongst men good-will," and whose doctrine is love, and which they are anxious to impose upon all nations?

Well may the noble and cultured in Eastern lands repudiate us and our faith. Well may the cynics in all countries laugh scornfully at our presumption. For we of the West are audacious to an immeasurable degree. We act as if all other peoples were blind, and were unable to read us through and through. By our national policies we

violate the eminently Christian doctrine of Universal Brotherhood. And in our social customs we ignore the purity and humanity which we loudly proclaim.

We forget that our best culture has risen from the ashes of the Eastern philosophies and sciences, and that even our religion in its purity is a child of the Orient. We seem to be all unconscious of a fact which must be apparent to Eastern students, that we turn our culture in science and philosophy to a low use when we make it the chief means to our own personal ends and worldly aggrandisement.

Engines of horrible destruction are the most powerful expositions of our science; and how to make use of these to subdue peoples, and force them to buy our commerce and think in our ways, is the most palpable interpretation of our philosophy. For we are very blind to the real meaning of our best culture, viz.: *that all life is one, and that all science should equip us to effect in a permanent and Divine sense the regeneration of mankind.*

We have also forgotten in a most lamentable degree the sacred soul-meanings of our religion. Is not our religion based upon the story of a life of purity, peace and love? Is it not a life to be lived by all who accept it even as it was lived by its noble Founder?

Is it not a life whose power is born of love and not of material force; whose effects are purity and peace, not sensualism and strife.

And does it not inculcate the practice of that love which lifts men and nations above and beyond the limitations and degrading conditions of mere local patriotism, to find their true fatherland in the compass of the whole earth, and a higher patriotism in defending and serving the Universal Brotherhood.

Does it not demand from its disciples a life of perfect purity born of harmony with the Divine, in which the things that make for discord can have no place; for discord in any form is not of Heaven? And should not its influence be supremely peaceful, leading both men and nations to find the Eternal quiet and calm in other than material activity for gain or pleasure, till they come to know by blessed realization the exaltation of the peace of God.

In such a faith there is power—peaceful, harmonious, all-conquering. It can subdue all other forces without lesing its own dignity or destroying its Divinity. It can conquer all peoples without the use of the sword, for it generates magnetic conditions everywhere which make for purity and peace. Instead of subjugating empires and oppressing peoples for selfish ends, it makes its conquests through gentleness and trust.

Not until she recognises and exercises that power will Europe show that she understands her religion, and that her true mission is humane. Her activities will not then concentrate upon war-engines and arsenals, but in seeking the true fulfilment of the Divine purpose. Her diplomacy will not spend itself in trying to get the better of other peoples to their own detriment, but will go out as a great wave of healing, redeeming and illuming spiritual power by which the nations and peoples will be constrained to the highest ideals, manners and customs.

In this way only can Christian Europe show that she has grasped the higher meaning of national evolution, and

the true Christian interpretation of the temperamental expressions and religious aspirations of all peoples. For she will then manifest by her actions her faith in the solidarity of the human race, the essential oneness of all religions, and the necessity for gentleness, forbearance, righteousness and love to perfect that solidarity. By her conduct she will reveal her knowledge of that spiritual kingdom in which alone true power lies, and her insight into the Divine Laws of cause and effect. She will demonstrate by the purity of her own action that she is a Heaven-sent emissary to heal the nations, and to guide the thrones of men into the regnancy of truth and goodness.

Can we imagine what all this would mean for the Eastern world as well as for herself, if Europe thus exemplified her faith in life?

Can we compass by our thoughts the far-reaching and redeeming effects of such a Divine interpretation of law, if Europe applied her philosophy to the true understanding of other nations and their religions—if she used her constructive genius to unite men in the unarmed bond of international brotherhood, rather than to educate them in the arts of bloodshed—if she made her scientific culture move along the lines of man's psychic nature, regenerating and strengthening him there, so that all should attain to a *soul-power* born of goodness, truth and love?

But so far the nations of Europe have lost their way. They have turned their ploughshares into cannon and their pruning hooks into swords. They have misinterpreted their mission, each one in turn thinking they could and would conquer the whole world by force of arms. Amongst themselves these nations have been the battle-grounds of terrible material warfare, as well as great intellectual and religious conflicts, in which have been mightily wielded the instruments of oppression and persecution. The theatre of the greatest religious activities of an exoteric and theological character, the nations of Europe have, nevertheless, failed to grasp the esoteric significance of their own faith. Amongst themselves there is no real trust, no recognition in a practical way of that Brotherhood of Peoples which they all profess to long for. Their secret Treaties and open Conventions have fear behind them. None of their motives are pure; each one seeks the advantage over the other.

Surely the hand of time has written over their life story, "Mene, mene, Tekel, Upharsin." For the times are changing, and Europe must be changed from without, since she scorns to be changed from within. The voice of God has called her, with all her great peoples, to rise and throw off the burden of materialism by which she has weighted herself, to shake herself free from the chains of self aggrandisement, and play her true part in the regeneration of the race. But she has turned a deaf ear to the call, or she has grossly misread the message, or she has found herself unequal to the task. She has lamentably failed to understand and interpret the secret of real power. Through her carnivorous habits she has generated the inhumane spirit. She has revealed the triumph of the 'flesh' over the 'spirit' in her manifold cruelties. The selfish conquering mind that dominates her, the brutal uses of her genius, the woeful travesty of the teaching of Jesus which she extols as the

Supreme Truth:—all these reveal her real blindness to Divine things and the degrading influences upon her spirit of her manners, customs, and ambitions. And it would seem as if the time had come when she must learn anew from the Orient the true secret of power.

How much our own nation has still to learn in this direction! And will she ever learn it? With her liberties, her free institutions, her great religious organizations, how Divinely potent might not she be if only she awakened to the innermost value of these things!

What are all her churches doing with their multitudes of adherents? Do these possess the secret of true soul-power? Called to evangelise all nations, to lift men up to the planes of Heaven, to make the desert Earth bloom with all the beauty and glory of the paradise of God, to join together by cords of love the nations of the World into one great happy family with the Supreme Father over all—yet too sadly have they failed to save our own nation from its animalism, selfishness, and dream of world-dominion by material means. Too effectively have their own eyes been blinded to the inner meaning of things, and to that spiritual life which sends out peace, love, and healing forces.

The spectre of the Yellow Peril haunts the West. The only real peril we need fear is Self-dethronement through failure to hear and respond to the Divine Call, and to change our whole manner of living.

J. Todd Ferrier.



New Publications Received.

"Uric Acid: An Epitome of the Subject," by Dr. Alex Haig. (J. and A. Churchill, 2/6.)

This book is practically a precis of Dr. Haig's larger work "Uric Acid in the Causation of Disease," from which details of delicate physiological research and of clinical histories have been omitted and the rest presented in such a way as to be within the apprehension of the intelligent unprofessional reader. Such a work has long been a desideratum, and Dr. Haig tells us he has undertaken it in response to requests from many members of his profession for a short statement which they could place in the hands of their friends and pupils. The book fulfils the conditions of the request in an admirable manner, at once lucid and comprehensive; and we congratulate the author on the logical and concise way in which he sets forth his facts.

"First Lessons in the New Thought," by J. W. Winkley, M.D. (J. H. West and Co., Boston, cloth, 60 cents.)

An interesting little volume, which discusses the principles of mental healing in a simple and rational manner, and without technicalities.

"A Dozen Plain Dinners Plainly Cooked," by Alice Braithwaite. (The Vegetarian Society, Manchester, 3d. nett.)

A pamphlet which contains some very useful information on the lines of Dr. Haig's teaching concerning a uric-acid-free diet that will doubtless prove helpful to many whose physical condition necessitates such a rigid regime. To ordinary persons who are not troubled with uric-acid maladies the domestic inconveniences attending total abstinence from blood-stained food are quite sufficient without any needless additions thereto, and, therefore, whilst it is important that we should all understand how to prevent the evils attending uric-acid accumulations, we need to be cautious lest we lay upon ourselves dietetic burdens which may prove a serious obstacle to the Food-Reform cause.

"Economy in the Kitchen," by Florence I. Nicholson and A. M. Cole. London Vegetarian Association, Memorial Hall, London, E.C., price 2d.)

An instructive pamphlet containing numerous recipes for simple vegetarian dishes.

"First Conditions of Human Prosperity," by the Hon. R. Russell (Longmans, Green and Co., 2/6 nett.)

A most instructive book, which reveals the foundations of national welfare and the chief causes of national decay. It contains a carefully selected compilation of facts, figures, and statistics which will prove of service to every advocate of hygienic and dietetic reformation, and it deserves to be placed in the hands of every Member of Parliament and leader of thought.

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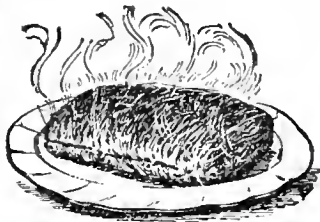
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